

in which the peculiar and unique character of the author is developed. Without a single effort to display himself, or any one of his peculiarities, he stands on every occasion in full relief before us, yet in all the simplicity and sublimity of "a man on earth, devoted," not only "to the skies," but also to the cause of his and our Redeemer, in gathering "the lost sheep of the house of Israel." We behold in him God's pioneer, for preparing in the Judean wilderness the way of the Lord.

The style of the work is not such as we might expect from an educated Englishman, but is much more correct, in thought and expression, than most foreigners could write, after many years acquaintance with our language. When Mr. Wolf wrote his memoir, he had not studied English more than a year, nor even so long, for his time while in England was mostly allotted to the oriental languages. The Editor might, perhaps, have made the work more agreeable to the English ear; but for ourselves, we relish the excellencies of the author the more, from the very fact, that they exhibit themselves in his original and idiomatic simplicity. His peculiarities of style give his writings an air, at once novel and attractive, and excite in the reader an interest in his narrative, which he would, we had almost said he could not, feel in the tedious and dull uniformity of most missionary journals.

It may not be deemed improper, here to give a hasty sketch of the life of this extraordinary man.

Joseph Wolf, the son of a Jewish Rabbi, was born in 1796, in a small village near Bamberg, in Bavaria. His father educated him according to the strictest principles of his religion. When four years of age, he began to teach him the Jewish ceremonies, and told him, that all the Jews were expecting the Messiah, every day and every hour; that his advent could not be far off, and at that time the Jews would dine on the great fish, Leviathan.* He says, that he believed all his father told him, and considered Christians as worshippers of a cross of wood, and no better than idolaters. At the age of six years, he began to read the Hebrew prayer-book, and was also sent to a public Christian school, with the express command never to be present when the teacher should discuss religious subjects. When quite young, the family had removed to Halle, in Prussia, but returned to another village near Bamberg, when he was about seven and a half years old. Here he soon imbibed impressions in favour of Christianity, from some Lutherans, with whom circumstances led him to associate. He acknowledges, that he had several seasons of convictions of sin, and often suffered severely, when quite young, under the rebukes of conscience. His rabbinical prejudices were further shaken by his intercourse with Jews, who were altogether sceptical. Some questions which he asked about this time, led his father to suspect that he was inclined to become a Christian. He therefore sent him to an uncle in Bamberg, to be instructed in Latin and the Talmud, that he might one day become a rabbi. There, the Catholic teacher who taught him Latin, instilled into his mind the principles of Christianity. As soon as this was discovered, a persecution was commenced against him, from which, though a mere youth, he was compelled to escape, ignorant whether he was going. Assisted by a friendly shepherd, he reached Frankfurt, where he sought baptism at the hands of a Protestant Professor. But the man discouraged him from becoming a Christian, and even introduced him to some infidel Jews. He pursued his studies for some time at Frankfurt, in an unsettled and painful state of mind, and at length sought his native village; but finding that his father was dead, he proceeded to Halle, where he became acquainted with Professor Knapp, and derived benefit from his Christian instruction. Persecuted again by the Jews, he visited Prague, in Bohemia, where he travelled about, destitute of friends and money. After several removals, he found himself in the streets of Vienna, and was there providentially relieved for a short time by an Austrian officer. After three weeks, he entered a cloister of monks, but the brothers commenced a persecution against him, and he retired to Munich. Here a Catholic priest put into his hands the works of Bossuet, Fenelon, and Sailer, from which time he appears to have had a strong bias in favour of the Roman Church. But, as yet, to use his own language, his "soul was not prepared, in a true way, to embrace the grace of Christianity." He was induced to read also some of the works of German Unitarians, as well as the writings of their best poets, such as Schiller, Wieland, Goethe, Kottzebue, &c. These had a bad influence on his mind. "A Jew," he says, "when truly converted to the Christian faith, reads not such worldly books." After several journeys, in which our limits will not allow us to follow him, we find him at Prague, where, by reading Stolberg, Thomas Kempis, Augustine, and other spiritual Catholic authors, he was enabled to rejoice in Christ, and was baptized, being seventeen years of age. He was more than once in danger of being initiated into the abominable system of Jesuitism; but the Lord had designed him for himself, and kept his feet in the way of God's testimonies.

After his baptism he proceeded to Vienna, as a place well calculated to afford him facilities for the pursuit of his studies. During an excursion which he made into Hungary, he was led to observe the low state of religion in that country. "I can protest," says he, "that the name of Christ and the Bible, are unknown to the Catholic people of Hungary, which accounts for the great number of robbers and murderers in that country." A kind invitation from Count Stolberg, in Westphalia, induced him to set out for that place, where he soon arrived, and was welcomed as a son. His intercourse with this pious family was, however, speedily interrupted by political circumstances, and Mr. Wolf set out for Rome. He had long been desirous of visiting that city, not only to satisfy his mind as to the real state of religion there, but that he might also enter the Propaganda, and study as a missionary.

After a series of difficulties and interesting adventures, he reached Rome, and on the 9th of August, 1816, was introduced to Pope Pius VII. He was kindly received, and in September was admitted to the Seminario Romano, till the Propaganda should be rebuilt. He gives an interesting account of the interior of this institution, and of the various incidents that befel him, as well as the conversations which he had with pupils, priests, and cardinals. His boldness in expressing his opinions upon religious subjects, rendered his situation very critical, and he several times was on the point of making his escape from a place where he could not be allowed the freedom of speech. He firmly denied the infallibility of the Pope, and was often indignant when he heard the priests call him God. In the month of January, 1818, he was admitted into the Propaganda, or Missionary College, where, for a while, he met with truly Christian men, and pursued his studies with great satisfaction. The appointment of a rector, however, who was deeply versed in scholastic divinity, soon changed the face of things. Mr. Wolf continued to maintain the authority of the scriptures, and strenuously opposed the superstitions of the teacher. At this time, he became acquainted with several English gentlemen; and on account of his connexion with them and other Protestants, he was well nigh being noticed by the Inquisition. Cardinal Litta, who had always befriended him, secured him from this danger, by procuring his banishment from Rome to Vienna. There he was cruelly tried and persecuted by several who owed him better treatment, and he was sent, in December, 1819, to the convent of Valsainte. For seven months he was kept in durance at this place, after which he obtained his dismissal. Proceeding to Vevais, he was providentially introduced to several English Christians, among whom he mentions, in particular, a Miss Greaves. They recommended him to an English clergyman who was then at Sausanne, but was soon to return to London. He arrived in the English capital, June 1, 1819, being then nearly twenty-four years of age. There he was recommended to the London Society for promoting Christianity among the Jews, as a person likely to prove a valuable missionary to the Levant. The Society was satisfied with his appearance and conversation, and that they might prove and ensure his qualifications, they sent him to reside at Cambridge, under the superintendence of the Rev. Charles Simcox, and Mr. Professor Lee, who kindly assisted him in the study of the oriental languages. He remained at Cambridge, until the Society opened its missionary College at Stansted, in Sussex, and then removed thither with the other students.

In the spring of the year 1821, some circumstances rendered it necessary that Mr. Wolf should proceed immediately to Palestine, without waiting the completion of some previous studies, which the Society considered as desirable, if he should go as their missionary. It was therefore arranged, that he should proceed to the Holy Land, under the superintendence of the gentleman who had originally recommended him to the Society, and of another friend. He left England, accordingly, in the spring of 1821, in a vessel for Gibraltar.

At the latter place, he commenced his Missionary labours, with that unwaried zeal and active energy, which have ever since characterized his course. By the faithfulness of true affection, he succeeded in there exciting an inquiry among his brethren, that never existed before, and which, we trust, may ultimately open their eyes. They were ready to acknowledge, that in every conversation which Mr. Wolf had with them, he came off conqueror. A gentleman at Gibraltar, in a letter to England, says, "his manners are amiable in the extreme, and his simplicity must win the heart." But his efforts were not confined to the Jews. Catholics and Mahomedans, Pagans and nominal Christians, were all faithfully taught by him, that Jesus is the Christ. From Gibraltar he sailed for Malta in the month of June, and remained there three months, discharging with his accustomed fidelity, the duties of his calling. In September, he sailed for Alexandria, in Egypt, where he met with many friends and much encouragement. His conversations with the Jews, as detailed in his Journal, were spirited, and in some instances, apparently successful.

He there became acquainted with the celebrated Mr. English, of Boston, who, after a variety of changes in his religious opinions, was then a strict Mahomedan, and had assumed the name of Mahomed Effendi. With him Mr. Wolf frequently conversed, with faithfulness and affection, upon the subject of revealed religion, and succeeded, as he thought, in convincing him of the truth of Christianity.* From Alexandria, Mr. Wolf proceeded to Cairo, and thence to Mount Sinai, where he was taken prisoner by a band of Arabs. Among them he preached Christ, and endeavoured to make his stay useful, as he says, "by conversing with them about eternal truth." After a few days, however, he was liberated, and returned to Cairo, whence he soon set out for the Holy Land, taking his journey through the desert, to the land of the Philistines. In March, 1822, he arrived at Jerusalem, where he continued three months disputing with the rabbies, teaching and preaching and distributing the word of God. In July he was at Aleppo, where he had made arrangements for the establishment of a College. He was but a short distance from this place, at the time of the destructive earthquake, August 12, 1822, which laid Aleppo, and all the country for 30 leagues around, in complete ruins. He was providentially preserved, as he slept that night in the open field. Thus God takes care of his Missionaries.

In October, Mr. Wolf returned to Malta, where he met two or three American Missionaries. He has since made another journey to Palestine, pursuing indefatigably the same pious and benevolent objects as before—the instruction and salvation of his brethren. He is now, we believe, travelling in Persia, seeking for information respecting the Jews scattered throughout the east. The latest intelligence received of him in this country is dated "Bagdad, April 15, 1824." Go on, thou herald of peace and mercy, and may the blessing of Israel's God attend you.

*Mr. English is now, we understand, in this country. He is 31 years of age.

From the Memoir, Journal, and Letters of this pious Missionary, and from the testimonies which others have given of his character and zeal, we are led to notice the following particulars.

1. *His piety.*—Although the account which he has given of his religious exercises, does not contain a very full statement of his experience in relation to the internal operations of his soul, yet the humiliating views which he had of himself, the bitter repentance with which he was exercised on account of his sins, and the humble confidence which he evidently reposed in the merits of his Redeemer, are a sufficient proof to us, that he is a partaker of the grace of life. His mind seemed gradually to emerge from the darkest shades of error, to the clear and luminous doctrines of truth.

"It was not (says a writer in the Jewish Expositor) the sudden burst of light dispelling as in a moment the darkness of superstition and ignorance, but the dawn of the Gospel day stealing in upon the mind of the inquirer almost imperceptibly, till the meridian sun shone full upon him, and the word of God became 'a lamp unto his feet, and a light unto his path.'" His Journal contains many reflections upon his own character—his depravity—his unworthiness—his temptations—his want of spirituality and diligence, as well as many striking prayers for the aid of the Holy Spirit in the prosecution of his elevated objects.

2. *His courage.*—If courage be, as Dr. Hawkesworth calls it, a "heroic virtue," Wolf is richly entitled to all the reward which a brave man can claim. While in the Propaganda at Rome, he did not fear to dispute with Cardinals about the infallibility of the Pope, and though exposed to all the horrors of the Holy Office, to pronounce his Holiness to be dust and ashes. At Cairo, he did not scruple to call Mahomet an impostor; and at Jerusalem he boldly told the Jews, that their Gemaiah is a lie, and that their Talmud tells monstrous lies. At the latter place he publicly challenged all the rabbies assembled, and all the rabbies upon earth, to give a reasonable interpretation of Isaiah liii. unless they would apply it to Jesus of Nazareth. In the edition of the Hebrew Bible, of which he distributed gratuitously or for a reduced price, many copies, there was a point which resembled in shape a cross. This was a grievous offence to the descendants of them who crucified the Lord of glory, and the rabbies solemnly proclaimed in the synagogue, that every Jew who had a Bible with these crosses, or with a Samaritan character, should burn it. Being informed of this order, Mr. Wolf wrote a spirited letter to the chief rabbies, demanding the return of the books or a full price for them, and closed the epistle with, "We be to you, shepherds of Israel, saith — JOSEPH WOLF." The order of the rabbies, of course, was not obeyed.

3. *His labours.*—The Rev. Mr. Way, his Missionary companion, writes thus concerning him:—"He is so extraordinary a creature, there is no calculating a priori concerning his motions. He appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo." Judging from his Journal, we conclude his days are passed in disputation, and his nights in "digging the Talmud," reading Arabic or writing letters, and not frequently in conversations with patriarchs and rabbies. To him it seems a matter of little consequence whether he sleeps upon a bed or upon a floor of stone—in a palace or a convent—in a stable or in the open field. He fears no banditti, turns aside for no danger, but urges his way through difficulties and trials which would intimidate any but a Wolf. Not finding Palestine a field sufficient for the exercise of his mighty and expanding benevolence, in 1822 he conceived the stupendous project of a journey through the various districts of Persia, India, and China, and is now carrying it into execution, searching out the scattered tribes of Israel, and directing them to the heavenly Jerusalem.

4. *His success.*—Though a few have been led to reject Judaism and embrace Christianity, yet the great result of his labours thus far seems to be manifest in the spirit of inquiry which he has excited among his brethren. With love and tenderness for his offensive, and arguments for his defensive, weapons, he finds a speedy passage to the heart, and constrains all to acknowledge that there must be some excellence in a religion, which would induce him to make such sacrifices for their good. His great object seems to be, to weaken, and if possible, overthrow, the confidence of the Jews in their rabbinical writings, and to direct their attention to the true interpretation of Scripture. In this, he has, in many instances, succeeded. To his success, his consummate discretion and prudent skill seem to have contributed much. Under date of December 7, 1821, he writes in his Journal—"I prayed to God to enable me to preach the Gospel without offending any body; the first reason is, that it is a Christian duty not to offend any body; the second, to see whether a Missionary may not be able to maintain the truth, without hurting the feelings of persons who are of a different opinion; thirdly, to prove to other Missionaries, that there is a possibility of preaching the Gospel in the east, without making a noise, or exposing themselves to insults. If I had gone to the rabbies at Cairo, and told them 'you are wrong, they would have shut the door against me, and burned the Gospel I offered them; but now they are reading it. If I had gone to Osman Effendi, and told him, 'examine the Scriptures, and see what is false or true,' he would have turned me out of his room; but I offered him simply the Gospel as a book worthy of his attention, and now I perceive he has read it. Christ, who knew the heart of man, was able to call some 'hypocrites—I know not the heart of man.'" Thus, while with undaunted firmness, he has advocated the cause of truth, he has done it with such meekness of temper, and such unequivocal appearances of sincerity, that all, both Jews and Gentiles, believe him to be in earnest, a sincere believer in Jesus of Nazareth.

We have now furnished our perhaps too long notice of this worthy pattern of piety and zeal. May the blessing of Heaven rest upon him and upon his labours, and may

the scattered of Israel's race be soon gathered into the fold of Christ. But above all, may God bless his example to young preachers in our own country, and give them a heart to follow in his footsteps with equal godliness and charity. R. S.

Summary of News.

FOREIGN.

LATEST FROM EUROPE.

By the arrival at New-York, on Tuesday morning last, of the packet ship Columbia, London papers to the evening of the 14th of February have been received.

England.—The attention of both Houses of Parliament was occupied at the last dates, upon the state of affairs in Ireland. In the House of Lords, on the 16th of February, the Earl of Liverpool moved "a revival of the Committee to inquire into the state of Ireland, more especially as to the circumstances which led to the disturbances in that part of the United Kingdom." Herefore the inquiries have been limited: but the ministry seem now disposed to make it general, excluding Lord L. declared, the Catholic Question. On the same day, in the House of Commons, Mr. Gifford moved the introduction of a bill to suppress, by authority of Parliament, the Catholic Association in Ireland. A very animated debate took place on this motion. The question was discussed several days. It was supposed that the bill would pass.

Ireland.—At a meeting of the Association in Dublin, on the 10th of February, it was resolved, that a deputation, to consist of peers, prelates, sons of peers, and of country, mercantile, and professional gentlemen, be requested to proceed with the address of the Association to his Majesty against the passing of the bill. The deputation is to be headed by Lord Fingal. It was determined that each member of the deputation should set off immediately for London, and meet there.

France and the Holy Alliance.—It is stated from Paris, that at the solemn reception at court of the Extraordinary Ambassador from Russia, Charles X. expressed his sentiments very plainly as to the recognition by England of the Spanish colonies. His Majesty declared formally to the Ambassador, that France would not consent to this recognition; that she would remain firmly attached to the principles of the Holy Alliance, and use all efforts to make them triumph. It having been, however, subsequently learned, that the court of Berlin had some intention of following the example of England—this discourse of the king was not sent for publication to the Moniteur, and of course no other journal dared to publish it.

Another account adds, that this reply had embarrassed M. de Villele, and that it was not only withheld from the Moniteur, but that special messengers were despatched to London, Vienna, and Berlin, to excuse its extravagance.* The London Courier remarks, that the first part of the story is probable—the latter part absurd.

The Paris Quotidienne declares, that Spain is about to declare war with England, supported by Russia, the Ambassador at that power at Madrid having proposed to conclude an alliance offensive and defensive with Spain!

Portugal.—Advices from Lisbon, to the 24th of January, announce a most important change in the Portuguese administration, and that a new Constitutional Code was daily expected to be issued, more favourable to the liberty of the subject and freedom of political opinion, and which, if honestly persisted in and carried into effect, it is expected will go a great way towards uniting the contending parties of that mis-governed country. The same well-informed writers also state the important fact, that the Portuguese possessions in the Brazils, are separated for ever from the Mother Country, upon the broad principle of the Independence of those States, with the privilege to the King of Portugal to make a favourable treaty between the two countries.

Spain and Morocco.—The Spanish government having demanded that the Constitutionalists who had taken refuge under the Emperor of Morocco should be given up for punishment, the Bashaw of Tangiers replied, in the name of the Emperor, that "his Majesty could not for a moment entertain the idea of delivering up persons who came to his dominions, placing trust and confidence in a monarch just and beneficent, who respects the precepts of God, given through his Prophet."

Greece.—The friends of Grecian emancipation have lately been pained by the accounts of divisions, and even a civil war among the Greeks. But it affords us peculiar satisfaction to state that these dissensions have been completely suppressed, and the blockade of Patras resumed. That there have been difficulties, there is no doubt; but as our information upon this subject, was principally derived through Turkish sources at Smyrna, it is fair to presume the statements were generally exaggerated.

Egypt.—A letter from Egypt, of the 21st October last, states, that "through the exertions of the present Pacha, the face of this country has been entirely changed, and in the course of three years from the first experiment, his Highness has made the country, this year, yield 300,000 bales of cotton."

Mexico.—The first Congress of the Mexican Union under the new constitution was assembled in the month of January. The two branches—the Senate and House of Representatives—were doing business with regularity and harmony. On the subject of the victory of Ayacucho, in Peru, the editor of the Mexican Sun (2d Feb.) observes—"This most glorious victory produces the same effect for our independence, as the affair of Saratoga produced for that of the United States. The nations of Europe will now be convinced that Spain has no longer any resources for the object of subduing us. Throughout the vast extent of America, the flag of Spain floats on the walls of Calao and St. Juan de Uloa alone, and it will soon disappear entirely."

The Mexican Eagle contains a succinct history of the late war between the United States and Great Britain, offered as "a lesson of wisdom" to the Mexicans.

A subscription has been opened in Mexico for the relief of the Spanish Constitutionalists in England.

The importation of the following commodities into the ports of Mexico, has been prohibited by law.—Wheat, rye, barley, salt and smoked beef, rice, oil, onions, sugar, molasses, beans, and all kinds; fruit, such as apples, peaches, pears, plums, cherries, &c. all kinds, hog and beef lard, spirits of all kinds, except those made of grapes; vegetables of all kinds, except potatoes, copper of every kind, fish product or manufacture, starch, cloth and hats.

Blockade of Trinidad de Cuba.—Hall, of the ship Armata, at Baltimore, Trinidad de Cuba, states that the Trinidad was blockaded by a Cuban squadron, when he sailed, and that he was allowed to pass from the port, but the vessels to obtain their cargoes were detained. Their intentions were unknown.

Island of St. Thomas.—The States' schooner Beagle, Lt. Comdr. arrived at Norfolk on the 9th of Feb. and has furnished the editors of the press with additional information relative to the distressing fire at St. Thomas; and it is stated, that the number of persons destroyed was 1330, the loss estimated between 2 and \$3,000,000, and that man beings are, by this unfortunate event, destitute of shelter. The distressed inhabitants represented to be 2000.

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The importation of the following commodities into the ports of Mexico, has been prohibited by law.—Wheat, rye, barley, salt and smoked beef, rice, oil, onions, sugar, molasses, beans, and all kinds; fruit, such as apples, peaches, pears, plums, cherries, &c. all kinds, hog and beef lard, spirits of all kinds, except those made of grapes; vegetables of all kinds, except potatoes, copper of every kind, fish product or manufacture, starch, cloth and hats.

Blockade of Trinidad de Cuba.—Hall, of the ship Armata, at Baltimore, Trinidad de Cuba, states that the Trinidad was blockaded by a Cuban squadron, when he sailed, and that he was allowed to pass from the port, but the vessels to obtain their cargoes were detained. Their intentions were unknown.

Island of St. Thomas.—The States' schooner Beagle, Lt. Comdr. arrived at Norfolk on the 9th of Feb. and has furnished the editors of the press with additional information relative to the distressing fire at St. Thomas; and it is stated, that the number of persons destroyed was 1330, the loss estimated between 2 and \$3,000,000, and that man beings are, by this unfortunate event, destitute of shelter. The distressed inhabitants represented to be 2000.

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BY MISS JANE TAYLOR.

Here are no richly sculptured urns,
The consecrated dust to cover ;
But Nature smiles and weeps, by turns,
In memory of her fondest lover.

and enlightened government. From the fruits of this germ, I see, or imagine I see, the Indian progressively reclaimed from a vagrant and savage state; and a hope once fondly cherished of an event so desirable, and which I long since abandoned, is now resuscitated with increased expectation.

The buildings are erected on an oblong square, three hundred and thirty feet long, east and west, and one hundred and sixty-five wide, north and south. The main block consists of four adjoining buildings, each twenty feet in front, by at least that

By the annexed paper marked C. your Excellency will be informed of the number and kind of stock, as also of the various instruments of husbandry, and, indeed, a general enumeration of every species of property belonging to the establishment, with its estimated value. For the accuracy of these estimates, I do not consider myself as responsible, but from the distance and difficulty and expense of essential materials and transportation, as well as from other obvious causes they cannot be far from correct. The tribes surrounding this establishment evince the most conciliatory disposition, and a desire to avail themselves of the opportunity offered of making themselves acquainted with letters, and religious and agricultural instruction, is strikingly manifested. And no doubt is entertained of enlarging the school, by the accession of scholars, beyond the limits of the present means to support it. A taste for agriculture is already shown; and several Indian families, among whom is a Chief, are now settling in the neighbourhood; and with the assistance of the missionary brethren, have commenced the improvement of selected pieces of land, which have been ploughed, and a few acres fenced, in a manner to resist the intrusion of all kinds of cattle. Two log cabins, with the like assistance, have been erected; thus forming a nucleus, around which may be anticipated a gradually growing settlement. Indeed, I entertain little doubt, that with proper care and protection, with conscientious agents to superintend and direct their operations, the Indians may be gathered into Colonies. But this cannot be done but in places remote from white population, and unless all intercourse with traders be interdicted, and particularly with those unprincipled men, who, disregarding all legal and moral restraints, debase more and more by introducing among them ardent spirits—the bane of this now unhappy people—the beginning and the end of all their miseries. The penalties for this offence cannot be rendered too severe, and the cupidity of these monsters should be repressed by a superadded punishment, which should render them infamous upon conviction. To prevent the introduction of spirituous liquors among the Indians, all outlets should be inspected by suitable officers to be appointed for the purpose, and every vigilance should be exercised to arrest and subdue these pernicious and hateful practices. The United States and the people are under the most imperious obligations to preserve and protect the Indian; and, if possible, redeem him from his savage state. They have occupied a land which by nature was his; and the stupendous consequences flowing from this occupancy have produced an era in the world existing before only in the speculations, deemed visionary, of the secluded philosopher. This country alone was reserved for the experiment of an original and social compact, in which governments are instituted for the sole benefit of the governed.—Should not this consideration alone, independently of considerations of humanity, of policy, of religious and moral duty, superinduce a careful and undiverted attention to his wants, comforts, and final civilization? A strange and unaccountable apathy has hitherto prevailed on this subject; and while we behold the philanthropists of the United States enlisting the best feelings of the heart to aid in improving the condition of the negro, and generously expending their treasure in transporting him to climes and countries more congenial to his nature, the poor suffering child of the forest, within our own precincts, attracts but occasional and partial notice. On the very soil upon which he grew, and his ancestors for countless ages before him, he looks back with sorrow on his diminished happiness, and forward in bitterness with dimming hopes.

I have the honour to assure your Excellency of the sincere respect and unfeigned regard of your obedient servant,
JOHN L. LEIB.
Nov. 20, 1824.
[The papers, which accompanied this report, we have not thought it necessary to copy. The first marked A. contains the names of the pupils, their ages, &c. The

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